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THE

LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

AND

ĀGAMIC REVIEW.

A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism, Indo-Dravidian Culture and the Organ of the ŚAIVA SIDDHĀNTA MAHĀ SAMĀJA.

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SOUTH INDIAN DEVOTIONAL WRITERS

II.

THE MOTHER OF KĀRAIKĀL.

The title of the serial was suggested to us by a request of a missionary friend of ours, who asked us if we could give him any connected account of the South Indian Devotional Writers, and we had to confess there was no such account, though there were a host of such writers ancient and modern. Moreover, though we have preserved some of their writings, the accounts we possess of their lives are very meagre indeed. However in this serial, we hope to collect such materials as are available and give such texts from their works which will illustrate their life, faith and philosophy. We would invite our friends to collaborate with us, and gather such materials as are available to them and contribute to this serial. We have numbered this paper as II., as the Life and Writings of the First Poet of the famous Third Sangam has already been summarised in these pages, and it will form the introductory paper of this series. We would suggest to our friends who would help us, to take up the authors of the ninth and eleventh Tirumurai to begin with, who are all very ancient writers and whose periods date from the first to the tenth century A. D.

Fortunately for us, the life and incidents of Kāraikāl Ammaiyār is given in the *Periyapurāṇa* of St. Sekkilar; and we follow the account as far as it goes. In the famous seaport Town of *Kāraikāl* * inhabited by merchants noted for their virtue and veracity and wealth, there lived once a merchant by the name of Danadatta. As the result of his great tapas, he was blessed with a daughter who was named *Punitavadiyār* (the immaculate). From her earliest years, she developed instinctively a love of God and was given to the study of religious literature and the service of God's devotees. After she attained her proper age, the parents were casting about for a suitable match, and they had an offer from the neighbouring town of Negapatam. This was approved, and *Punitavadiyār* was married in great pomp to Paramadattan at Kāraikāl. The parents were not willing to part with their only daughter, and they assigned a separate house and large property to the son-in-law, who agreed to live in Kāraikāl. Whileso, one day, Paramadattan received a couple of mangoes from his friends, and he sent them on to his wife. At home, a devotee of the Lord came and asked for food. Punitavadiyār had only cooked rice, and the vegetables were not ready, but she remembered she had the mango fruits, and thinking that nothing was too precious to be bestowed on God's bhaktas, she served him with one of the two fruits, and appeased his hunger. The bhakta left, and later, the husband returned about noon from his business, bathed and sat down for dinner, and Punitavadiyar served him with the other mango fruit. He found it sweet and asked to be served with the other. She went inside as though to bring it, and felt distressed and prayed to God who always succours those who think on him forgetting their self, and lo! a mango was placed in her hands. She took it to her husband, who eating it, wondered and said that this fruit surpassed anything in the three worlds and asked her where she had got it. On hearing this, she was unwilling to declare the truth, as she felt that the manifestation of God's mercy was not fit to be disclosed, and

* This is now a French possession, and at some distance from Negapatam.

she felt at the same time, that it was not right to tell an untruth to her husband. She then related what had actually occurred Paramadattan did not feel convinced, and asked her to procure another such fruit, if what was obtained previously was by the Grace of God. She went aside and petitioned to God that if He did not grant her another fruit, her words would be found to be untrue, and another fruit was surely in her hands. She presented it to her husband, and it vanished from his hands the moment after he held it. He was at once struck with fear and trembling, and he felt that his wife was no ordinary woman and she must be divine and secretly determined to leave her at the earliest opportunity. With this object in view, he fitted up a ship for trading and took all his wealth in it and left abroad, and after exchanging his merchandise, he arrived at a port in the Pāṇḍiyan Territory and settled there, and soon after married a suitable girl, and he got a female child by her whom he named after *Punitavadiyār*. The relations of Punitavadiyār heard about his whereabouts in course of time, and they determined to take his first wife to him, and they did so carrying her in a palanquin, and arriving in Paramadattan's town, sent word to him of their arrival and mission. Greatly perturbed, he however determined to face the matter and taking his wife and child approached Punitavadiyār's presence and fell prostrate at her feet. The relations wondered and asked how he could worship his wife. Paramadattan related all that took place before and how he named his own daughter after her, and they should all worship her also. Our Lady then prayed to God that that being her husband's view, she conld no more bear the flesh and the beauty of her person which was solely for her husband, and she should be given the form of a demoness (பேய்) who could stand by God ever in prayer. She shed her flesh at once and bearing the bones alone became a demoness, by the grace of God. The gods showered flowers and the music of the heavens sounded ; Devas and Rishis burst forth in praise, and the relations and others who stood there fell at her feet and worshipped and left.

She then composed her first poem called *arpuda-thiru-andādi*, the wonderful *Antādi* of 100 verses. and any one reading it could not but feel the wonderful beauty and pathos and love that permeates those verses. We have cried over them when reading in private, and even in public company, tears have gushed to our eyes when others recited them. Our civilized notions prevent us from doing any such effeminate thing, as shedding tears, at the recitation of some devotional poetry. But if this is civilization, let us part company from it at once. True Religion and Love is cast in a different mould. To the God-over-powered, there is no caste and company, shame and pride of etiquette.* They roll in a world of their own, loving God, delighting in God, revelling in God, and rejoicing in God and really attain to Svaraj † and not they who roll under the feet of their worldly rulers. They become mad of God and the world accounts them also mad, They become God-possessed and the world accounts them as Demon-possessed. Says Saint Tāyumānavar,

---

* *cf.* மலமில்லை மாசில்லை மானாபிமானம்
குலமில்லை கொள்ளுங் குணங்களுமில்லை
நலமில்லை நந்தியை ஞானத்தினாலே
பலபன்னி யன்பிற் பதித்து வைப்போர்க்கே.

No sin, no dross, no shame, no pride,
No caste no qualities nor good is possessed
By those through Jñāna by repeated praise
Embed in their Love our Blissful One.

அன்புள்ளுருகி அழுவன் அரற்றுவன்
என்பு முருக இராப்பகல் எத்துவன்
என்பொன் மணியை யிறைவனை ஈசனை
தின்பன் கடிப்பன் திருத்துவன் தானே.

Melting in Love will I cry and loudly sing
Even my bcnes to melt, will I pray night and day
My ornament of Gold, My God and My Lord
Him will I prepare, eat and masticate.

—*Tirumantra* of Tirumūlar.

† Chāndogya Up. VII, 7, 25, 2.

பாலரொடு பேயர் பித்தர் பான்மையென நிற்பதுவே
சீலமிகு ஞானியர்தஞ் செய்கைபராபரமே.

Like babes and demon-possessed and mad men
Do the great Jñānis behave, Oh Lord of Lords.

And truly enough, as our mother, moved about in her Demoness-form, the world fled from her presence, but what did she reck how she appeared to the truth-less world if she was accepted by the Lord of the worlds. She proposed to visit Kailās and travelled through many regions and approaching the out-skirts of the silver mountain, she was afraid to walk with her feet and travelled on her head. From where our Parents (Bhuvanesa Pitaram) were seated, our Mother Umā observed the lady and wondered what great love should have been possessed by her who was approaching on her head and with the bare bones for the body. Our Lord said that this mother was His devotee and had obtained this form purposedly. And when she approached the Lord, He called out to her 'Mother' and she fell prostrate at His feet calling 'Father.' The poet exclaims here that the Lord uttered this one good word, so that the whole world may be saved. But how many do really understand all that is implied in this one word! all that love, and loving sacrifice and the love that finds no fault and beareth all faults, that love that would save from all harm and would redeem from all sin, that Love in fact that is more typical of Divinity than humanity. Is not all this synonymous with this one word 'mother'? And when the prodigal son returns and is received into the bosom of the mother, the response 'mother!' how much does it not imply. It is the acknowledgment of this all-love, and one's own worthlessness and sense of joy and bliss which this acknowledgment brings about!

She rose up and when asked what special prayer she had, she said she desired undying love, and deathlessness, and if she should be born, she should never forget Him, and she should ever dwell under His Dancing Foot ever singing His praise. The Lord granted her prayer and told her she would see His Ānanda Tāṇḍava at Tiruvālaṅkāḍu. She accordingly re-

traced her way to Tiruvālaṅkāḍu in the same way, and sojourned there singing many Hymns, waiting for the day when God would fulfil her wish. She sang her last hymn and she saw the Lord's Dance and she was taken under His anklet-sounding Foot, with her own song ringing in the ear of the Lord. Such is the narrative as given by Sekkiḻār and it is replete with many lessons. It teaches us many domestic virtues, and above all that the worship of the flesh and beauty is of no use; and even if the world should reject us for our faith in God, this is alone what would land us in everlasting Bliss. We give below a selection from her verses, which would show their worth and beauty.

பிறந்து மொழி பயின்ற பின்னெல்லாங்காதல்
சிறந்து நின் சேவடியே சேர்ந்தேன்—நிறந்திகழும்
மைஞ்ஞான்ற கண்டத்துவானோர் பெருமானே
எஞ்ஞான்று தீர்ப்பதிடர்.

Ever since I learnt to lisp after my birth
My love to Thee increased, I reached Thy foot.
Oh God of Gods with throat of shining blue
When wilt Thou rid me of my pain?

இடர்களையா ரேனு மெமக்கிரங்காரேனும்
படருநெறி பணியா ரேனும்—சுடருருவி
லென்பறாக் கோலத் தெரியாடு மெம்மானார்க்
கன்பறா தென்னஞ்சவர்க்கு.

Even though He frees me not from pain nor show
Me pity nor the path to go, my heart shall never
Cease loving Him whose flaming Person is
Adorned with skulls and who midst fire doth dance.

அவர்க்கே யெழுபிறப்பு மாளாவே மென்று
மவர்க்கே நாமன்பாவதல்லாற்—பவர்ச்சடைமேற்
பாகாப் போழ்சூடு மவர்க்கல்லான் மற்றொருவர்க்
காகாப்போ மெஞ்ஞான்றுமாள்.

Even to seven births am I His slave
Ever my love is fixed on him, naught else.
To Him whose coral braids are covered with buds
And to none else my service shall be due.

நூல் நிலையம்,
சென்னை-600090.

இறைவனே யெவ்வுயிருந் தோற்று விப்பான்றோற்றி
யிறைவனே யீண்டிறக்கஞ் செய்வா—னிறைவனே
யெந்தா யெனவிரங்கு மெங்கள் மேல்வெந்துயரம்
வந்தாலது மாற்றுவான்.

The Lord creates all life and creating
He destroys all in this here world. The same
Lord when we cry to Him 'Oh my mother'
Will rid us sure of our mortal sorrow.

வானத்தா னென்பாரு மென்க மற்றும்பர்கோன்
றானத்தா னென்பாருந் தாமென்க—ஞானத்தான்
முன்னஞ்சத் தாலிருண்ட மொய்யொளிசேர் கண்டத்தா
னென்னெஞ்சத் தா னென்பன்யான்.

'He dwells in Heaven' 'He dwells in Indra's World'
They are pleased to declare, I will let them do.
Wisdom Lord whose throat is with poison dark
Dwells in my heart I do declare.

அருளே யுலகெலா மாள்விப் பதீச
னருளே பிறப்பறுப்ப தானு—மருளாலே
மெய்ப்பொருளை நோக்கும் விதியுடையே னெஞ்ஞான்று
மெய்ப்பொருளு மாவ தெனக்கு.

'Tis Īša's grace that rules the world,
'Tis Īša's grace that destroys birth,
'Tis with such grace I look at truth,
Let me be merged e'er in such Truth.

எனக்கினிய வெம்மானை யீசனையா னென்று
மனக்கினிய வைப்பாக வைத்தே—னெனக்கவனைக்
கொண்டேன் பிரானாகக் கொள்வதுமே யின்புற்றே
னுண்டே யெனக்கரிய தொன்று.

My Father own so sweet to me, My Lord
Him I treasured sweet in my heart always
Him as My Lord I owned and owning Him
My heart rejoiced. What is then rare to me?

இனியோநா முய்ந்தோ மிறைவன்றாள் சேர்ந்தோ
மினியோ ரிடரில்லோ நெஞ்சே—யினியோர்
வினைக்கடலை யாக்குவிக்கு மீளாப் பிறவிக்
கனைக்கடலை நீந்தினோங் காண்.

Henceforth we have been saved, we reached God's Feet
Henceforth no more pain Oh my heart! Henceforth
The endless sea of births whence rise karma
We have crossed without doubt

காண்பார்க்குங் காணலாந் தன்மையனே கைதொழுது
காண்பார்க்குங் காணலாங் காதலாற் — காண்பார்க்குச்
சோதியாய்ச் சிந்தையுளே தோன்றுமே தொல்லுலகுக்
காதியாய் நின்றவரன்.

Him visible to Seers, He can be seen
By those who worship Him. If seen with Love,
He will appear within thy heart as Light,
Hara who stands as the old world's First cause.

அறிவானுந் தானே யறிவிப்டான் றானே
யறிவா யறிகின்றான் றானே—யறிகின்ற
மெய்ப்பொருளுந் தானே விரிசுடர்பா ராகாச
மப்பொருளுந் தானே யவன்.

He knows all future and He intuits everyone,
He the Intelligence that knows the present,
He is the Truth that knows. And he is all
This Earth and Ākāš and effulgent sun.

அவனே யிருசுடர்தீ யாகாச மாவா
னவனே புவிபுனல்காற் றாவா—னவனே
யியமான னாயட்ட மூர்த்தியுமாய் ஞான
மயனாகி நின்றானும் வந்து.

He is the fire, Ākāš, and the twin lights,
The earth and air and the water is He,
He is Ejamān and Ashtha-mūrti
And the Intelligence that transcends all.

நூலறிவு பேசிநுழை விலாதார் திரிக
நீலமணி மிடற்றா னீர்மையே—மேலுலந்த
தெக்கோலத்தெவ்வுருவா யெத்தவங்கள் செய்வார்க்கு
மக்கோலத் தவ்வுருவேயாம்.

Let alone what fools with bookish lore declare
About the Nature of our blue-necked God
In whatever form and figure one worships
In that same form and figure He shows grace.

பிரானவனை நோக்கும் பெருநெறியே பேணிப்
பிரானவன்றன் பேரருளே வேண்டிப்—பிரானவனை
யெங்குற்றா னென்பீர்க ளென்போல் வார்சிந்தையினு
ளிங்குற்றான் காண்பார்க் கெளிது.

If one desires the path leading to God
And wishes to deserve His grace and asks
Where He dwells sure—Even in the heart of those
Like my poor self, It is easy to find.

அன்றுந் திருவுரு வங்காணா தேயாட்பட்டே
னின்றுந் திருவுருவங் காண்கிலே—னென்றுந்தா
னெவ்வுருவோனும்பிரானென்பார் கட்கென்னுரைக்கே
னெவ்வுருவோ நின்னுருவமேது.

I did not know thy form the day I was Thy own,
Nor do I know it now. Of what form is Thy Lord,
They ask. To them what reply shall I give?
Which is Thy form, what is It, Oh my Lord!

எதொக்குமே தொவ்வாமே தாகுமே தாகா
தேதொக்கு மென்பதனை யாரறிவார்—பூதப்பால்
வில்வேடனாகி விசயனோ டேற்றநாள்
வல்வேடனான வடிவு.

What form will fit and what will not
What It will be, what It will not
Who will know? That form that became
The bowman strong whom Arjun met.

கண்டெந்தை யென்றிறைஞ் சிக்கைப் பணியான் செய்யேனே
லண்டம் பெறினுமது வேண்டேன் – துண்டஞ்சேர்
விண்ணாறுந் திங்களாய் மிக்குலக மேழினுக்குங்
கண்ணாளா வீதென் கருத்து.

If I cannot see Thee and serve and pray
I will not care to dwell even in Heaven
Oh Moon, Lord of skies and the seven worlds
Oh my dear! This is my sole desire.

பணிந்தும் படர் சடையான் பாதங்கள் போதா
லணிந்து மணிந்தவரை யேத்தத்—துணிந்தென்று
மெந்தையார்க்காட் செய்யப்பெற்ற விதுகொலோ
சிந்தையார்க் குள்ள செருக்கு.

Bowing, adorning with flowers the Feet
Of the Lord with spreading braids and uttering His praise
With constant devotion fixed on my Father true
Is this not what makes His devotees proud?

காலனையும் வென்றோங்கடு நரகங்கை கழன்றோ
மேலையிரு வினையும் வேரறுத்தோங்—கோல
வரணார விந்தழிய வெந்தீயம் பெய்தான்
சரணார விந்தங்கள் சார்ந்து.

We conquered death. We lost our hold on Hell.
The roots of Twin karma we did tear up
When we did reach the lotus Feet of Him
Who with fiery dart the Triple forts did shoot.

நாமாலை சூடியுநம் மீசன் பொன்னடிக்கே
பூமாலை கொண்டு புனைந்தன்பாய்—நாமோ
ரறிவினையே பற்றினாலெற்றே தடுமே
யெறிவினையே யென்னுமிருள்.

With garlands of words and flowers
If we adorn the golden Feet
Of our Īsa with love and one mind
How will the karmic darkness afflict?

அவன் கண்டாய் வானோர் பிரானாவானென்று
மவன் கண்டா ய்ம்பவளவண்ண — னவன் கண்டாய்
மைத்தமர்ந்த கண்டத்தான் மற்றவன் பாணன்னெஞ்சே
மெய்த்தமர்ந்தன்பாய் நீ விரும்பு.

Behold He is the God of Gods
Behold He is the coral-Hued
Behold He is the Blue-necked One
Desire Him Oh mind with True Love!

J. M. N.

POETRY OF ST. APPAR.

(Continued from page 118 of No. 3, Vol. XIII.)

(*b*) *St. Appar and the external World.*

St. Appar was an ideal ascetic; and as such he was not wanting in sympathy with anything innocent in the outer world. The pleasures of the lower animals, the spriteliness of birds, and even the play of boys are incidentally described by him with a kind of loving appreciation. But when he begins to analyse the higher plane of human civilisation, he looks at many of its elements more with horror than with pleasure. His view is concisely shown in the following lines, the part of a stanza not known to us in full, which was fortunately saved from the marauding white ants :—

"மண்ணுளே திரியும்போது வருவனபலவுங் குற்றம்
புண்ணுளே புரைபுரையன் புழுப்பொதி பொள்ளவாக்கை."

—திருநனிபள்ளி திருநேரிசை Stanza 8, 9.

This is no pessimistic mood of St. Appar. For his mind is made thoroughly optimistic by the utterance of Pañchāksharam*. The worldly sorrows did not afflict him as they would have in the case of any other individual. His experience had been infinitely vast, and he paid no regard to the so called learning.† He was an expert in agriculture, and so was able to judge the quality of cultivable lands by mere sight.¶ Those

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*"துஞ்சிருள் காலைமாலை தொடர்ச்சியை மறந்திட்டே
யஞ்செழுத்தோதிநாளு மரனடிக்கன்பதாகும்
வஞ்சனைப்பாற் சோறாக்கி வழக்கிலாவமணர் தந்த
நஞ்சமுதாக்கி வித்தார் நனிபள்ளியடிகளாரே."

—திருநனிபள்ளி திருநேரிசை Stanza 5.

†"கற்றதே லொன்றுமில்லைக் காரிகையாரோடாடிப்
பெற்றதேற் பெரிதுந்துன்பம் பேழையேன் பிழைப்பினாலே
முற்றினைவர்வந்து முறைமுறை துயரஞ்செய்ய
வற்றனாலைந்து போயினே னாரூர் மூலட்டனீரே."

—திருவாரூர் திருநேரிசை Stanza 8.

¶"விட்டுவெள்ளம் விரிந்தெழு காவிரி
யிட்ட நீடவ யலைவிளைவயல்
கொட்டமாமுழ வோங்கும் குரக்குக்கா
இட்டமாயிருப் பார்க்கிட ரில்லையே."

திருக்குரக்குக்கா திருக்குறுந்தொகை Stanza 5.

lands which he pronounced to be the best for cultivation are not void of their quality even to-day. Agriculture was his caste occupation, and so he is thoroughly acquainted with the tactics of cultivators. When we see the following stanzas, we are spell-bound in our astonishment to note that the things which transpire in modern cattle trade before our eyes, occurred even in those golden days :—

"மாட்டைத்தேடி மகிழ்ந்துநீர் நும்முளே
நாட்டுப் பொய்யெலாம் பேசிடு நாணிலீர்
கூட்டை விட்டுயிர் போவதன் முன்னமே
காட்டுப் பள்ளியு ளான்கழல் சேர்மினே."

—திருக்காட்டுப்பள்ளி திருக்குறுந்தொகை Stanza 2.

"மாடுதேடி மயக்கினில் வீழ்ந்துநீர்
ஓடி யெய்த்தும் பயனிலை யூமர்காள்
சேடர் வாழ் சேறைசெந்நெறிமேவிய
ஆடலான்றன் னடியடைந்துய்மினே."

—திருச்சேறை—திருக்குறுந் தொகை, Stanza 4.

St. Appar's partiality to his caste occupation is evidenced from the large number of beautiful agricultural metephors* and similes* in his Devaram. As no man can get out of his own personality, we can pass them over.

Contrast

* "மெய்ம்மை யாமுழவைச்செய்து விடுப்பெனும் வித்தைவித்திப்
பொய்ம்மை யாங்களையை வாங்கிப் பொறையெனு நீரைப்பாய்ச்சித்
தம்மையு நோக்கிக்கண்டு தகவெனும் வேலியிட்டுச்
செம்மையுணிற்பராகிற் சிவகதிவிளையுமன்றே"

தனித் திருநேரிசை Stanza 2.

with

"உயிர்நிலை யுடம்பே காலா யுள்ளமே தாழியாகத்
துயரமே யேற்றமாகத் துன்பக்கோல்தனைப்பற்றிப்
பயிர்தனைச்சுழிய விட்டு பாழ்க்கு நீரிறைத்துமிக்க
வயர்வினலைவர்க்காற்றே னாரூர் மூலட்டனீரோ"

—திருவாரூர், திருநேரிசை Stanza 7.

Vide also the following

"புள்ளுவரைவர்கள் வர்புனத்திடைப்புகுந்துநின்று
துள்ளுவர் சூறைகொள்வர் தூநெறிவிளையவொட்டார்
முள்ளுடையவர்கடம்மை முக்கணான் பாதநீழ
லுள்ளுடைமறைந்து நின்றங்குணர் வினைவெய்யலாமே"

—தனித் திருநேரிசை Stanza 5.

Besides his knowledge in Agriculture and its kindred occupations, St. Appar seems to have had some acquaintance with the art of Navigation. He understood and felt the burden and responsibilities of the captain of a ship.* In his days no voyage had the advantage of any modern safe-guard. At any moment a merchantman may be dashed against a rock † and end its career with its crew. Such maritime accidents were then quite common, and only those merchants that had ambition to amass immense wealth ventured sea-trade. It is very probable that St. Appar was at least once on the sea on some expedition when he was a Samana, and then underwent the difficulties‡ incidental to a voyage, namely, narrow escapes from

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* "ஞானப்பெருங் கடற்கோர் நாதர் போலும்"

† cf. "மனமெனுந் தோணிபற்றி மதியெனுங்கோலையூன்றிச்
சினமெனுஞ் சரக்கை யேற்றிச்செறிகடலோடும்போது
மதனெனும் பாறைதாக்கி மறியும்போதறியவொண்ணா
துனையுனுமுணர்வைநல் காயொற்றி யூருடையகோவே"
—திருவெற்றியூர், திருவேரிசை Stanza 2.

‡ cf. "இழிவுடைத்தாய்வாழ்க் கையைவராலலைக்கப்பட்டு
கழியிடைத்தோணி போன்றேன் கடவூர்வீரட்டனாரே"
—திருக்கடவூர், திருநேரிசை Stanza 6, lines 3 and 4.

Again

துன்பக்கடலிடைத்தோணித்தொழில்பூண்ட தொண்டர்தம்மை
யின்பக்கரை முகந்தேற்றுந் திறத்தன மாற்றயலே
பொன்பட்டொழுகப் பொருந்தொளி செய்யுமப் பொய்பொருந்தா
வன்பர்கணியன காண்கவையாறனடித்தலமே"
—திருவையாறு, திருவிருத்தம் Stanza 6.

"பொய்ம்மாயப் பெருங்கடலிற் புலம்பாநின்ற
புண்ணியங்காடீவினை காடிருவே நீங்க
ளிம்மாயப் பெருங்கடலை யரித்துத் தின்பீர்க்
கில்லையே கிடந்து தான்யானேல்வானேன்
தம்மானைத் தலைமகனைத் தண்ணலாரூர்த்
தடங்கடலைத் தொடர்ந்தோரை யடங்கச்செய்யு
மெய்ம்மான்ற னடித்தொடர்வானுழிதர்கின்றே
னிடையிலே கெடுவீர்கா ளிடறேன் மின்னே"
—திருவாரூர், திருத்தாண்டகம் Stanza 1.

NOTE.—Perhaps the heavenly damsels to whom this is alleged to have been addressed were allegoric personages (?)

whirlpools, exhaustion of food and the consequent starvation or dependence upon the products of the sea for sustenance etc. Though we have no direct admission from him on these points, his mode of expression gives us sufficient ground to presume that it was not the outcome of mere bookish study. His nautical parallels drawn about the sea of life, when eliminated from the philosophy and allegory, give but a picture of a ship in trouble.

St. Appar's experience is not confined to merchandise and agriculture alone. During his age when wars were not unfrequent, it is probable that he had a view of the military march*. Whether he served any compaign in the capacity of a docter †, or a warrior is a matter which needs investigation. The anatomical dicta regarding the human body found in some of his philosophical poems, seem to be the outcome of a visit to a gory battle field. Its time and the occasion are now unknown.

St. Appar seems to have been a perfect householder. ‡ Several chapters and verses of his Devaram which describe allegorically the pangs of maiden love—excellent specimens of the different elements of அகப்பொருள், show the lofty nature of his ideals of beauty and love. They conclusively show that St. Appar was not one who had not enjoyed the ideal kind of family love. Yet St. Appar reminds us that the greatest snare

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* படைகள்போல் வினைகள்வந்து பற்றியென்பக்கனின்றும்
விடைகிலாவாதலாலே விகிர்தனை விரும்பியேத்தும்
இடையிலேனென்செய் கேனுனிரப்பவர்தங்கட்கென்றும்
கொடையிலேன் கொள்வதேநான் கோவல்வீரட்டனீரே "

—திருவேரிசை திருக்கோவலவீரட்டானம் Stanza 7.

† Some medical technical terms are found appropriately used in the Devaram.

‡ " நிணத்திடை யாக்கை பேணி நியமஞ்செய்திருக்க மாட்டேன்
மனத்திடை யாட்டம்பேசி மக்களே சுற்றமென்னுங்
கணத்திடை யாட்டப்பட்டு காதலாலுன்னைப் பேணுங்
குணத்திடை வாழமாட்டேன் கோவல்வீரட்டனீரே "

—திருவேரிசை திருக்கோவலவீரட்டானம் Stanza 9.

for mankind is the weaker sex*. His reasonings and philosophy directly touch our heart, at least for a second and rouse us for the moment from our spiritual slumber. In analysing our household pleasures, he brings home to our mind by his clearest and simplest language the perishable nature of this † body, the resposibility for our actions in this life, even in our life beyond the so called death, the all-merciful nature of the Almighty, our too much attention to the worldly affairs and to the luxuries for the corporeal cover, ‡ and the consequent neglect to do the most important duty ¶ of our life in concentrating our attention for the salvation of our individual soul. These topics occupy more than forty per cent of his hymns.

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* "மையரிமதர்த்த வொண்கண் மாதரார் வலையிற்பட்டு
கையெரி சூல மேந்துங்கடவுளை நினையமாட்டேன்"
—திருப்புகலூர் திருநேரிசை 2, 11, 1-2.

† "தினைத்தனையோர் பொறையிலா வுயிர் போங்கூட்டைப்
பொருளென்று மிகவுன்னி மதியாலிந்த
வனைத்துலகு மாளலா மென்று பேசு
மாங்காரம் தவிர்நெஞ்சே........"
—திருநெய்த்தானம், திருத்தாண்டகம் Stanza 5, lli 1-2.

‡ *cf.* "பிணமுடையுடலுக்காப் பித்தராய்த் திருந்துநீங்கள்
புணர்வெனும் போகம் வேண்டா போக்கெலாம்பொய்யைநீங்க
நிணமுடை நெஞ்சினுள்ளானினைக்குமா நினைக்கின்றாக்கு
உணர்வினோடிருப்பர்போலு மொற்றியூருடையகோவே"
—திருவொற்றியூர் திருநேரிசை Stanza 7.

also "அருமையிவ்வுலகு தன்னையாமெனக்கருதிநின்று
வெறுமையின் மனைகள் வாழ்ந்து வினைகளானலிவுறாதே
சிறுமதியரவங் கொன்றைதிகழ்தரு சடையுள்வைத்து
மறுமையுமிம்மையாவர் மாமறைக்காடனாரே"
—திருமறைக்காடு. திருநேரிசை Stanza 3.

¶ *cf.* "ஈட்டுமாநிதி சாலவிழக்கினும்
வீட்டுங் காலன் விரையவழைக்கினும்
காட்டுமாநாட மாடுவாய் காவெனில்
வாட்டந்தீர்க்கவும் வல்லர்மாற் பேறரே"
—திருமாற்பேறு, திருக்குறுந்தொகை Stanza 6.

Next to woman, the avarice of man and its collateral vices are placed before us with all their hideousness by our Saint. Of those that are referred to, are falsehood, backbiting, cheating and the like, which are committed by man to attain trivial ends. Why should the human intellect be thus perverted and be not employed in seeking the eternal bliss, is the keynote of St. Appar's practical philosophy. Man's attempt to progress in the direction of luxuries and pleasures, is naturally counteracted by forces on which he has the least control. His attempts to attain far-fetched ambitious ends have as a necessary concomitant an unconscious downfall or retrogression. His continuous attempts in the system of things in which he is a part, make his misfortunes practically recur. Such recurrence of mishap is compared by St. Appar with the playing of the Indian rural *ūnjal** wherein the stronger the attempt of the player to go forward the longer is the fall and the backward motion.

Though St. Appar sees more the vices than the virtues of man, he is no misanthropist. He was a parent-like critic, and his sympathy with his fellow creatures for their sufferings was in no way little. He never believed in fatalism ‡, and he

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* Note the grandeur of St. Appar's art in the following stanzas :—

" ஆசைவன்பாச மெய்திடங் குற்றேனிங் குற்றேனு
னூசலாட்டுண்டு வாளாவுழந்து நானுழிதராமே
தேசனே தேசமூர்த்தி திருமறைக்காடுமேய
வீசனே யுன்றன்பாத மேத்துமாறருளெம்மானே "

—தனித் திருநேரிசை Stanza 8,

" உறுகயிறூசல் போலவொன்று விட்டொன்றுபற்றி
மறுகயிறூசல் போல வந்துவந்துலவுநெஞ்சம்
பெறுகயிறூசல் போலப் பிறைபுல்கு சடையாய்பாதத்
தறுகயிறூசலானே னதிகை வீரட்டனாரே "

திருவதிகை வீரட்டானம், திருநேரிசை Stanza 6.

‡ " ஈண்டாவிரும்பிறவிதுறவா வாக்கை
யிதுநீங்கலாம் விதியுண்டென்று சொல்ல
வேண்டாவே நெஞ்சமே விளம்பக்கேணீ
விண்ணவர்தம் பெருமானார் மண்ணிலென்னை
யாண்டானன் றருவரையாற் புரமூன் றெய்த
வம்மானை யரியயனுங் காணாவண்ண
னீண்டா னுறைதுறை நெய்த் தானமென்று
நினையுமா நினைத்தக்கா லுய்யலாமே "

—திருநெய்த்தானம், திருத்தாண்டகம் Stanza 2.

advised others not to be led away by that illusion. His idea of the relation between man and the external world is inseparable from his idea of the relation between man and God*, and so he urges us not to believe in superstitions. His experience as a sanyasin was one highly evolved in all respects, and many of his opinions will never be out of date. In the mildest tone he passed severe criticisms on shams. For he knew that in the religious circles there was more hypocrisy † and external show than sincerity. Hence he condemned in the following stanzas the paraphernalia of asceticism and emphasised that the true hermitage ought to be constructed in the inner world :—

"கோலும் புல்லு மொருகையிற் கூச்சமும்
தோலும் பூண்டு துயரமுற் றென்பயன்
நீல மாமயி லாடுது றையனே
நூலும் வேண்டுமோ நூண்ணுர்ந் தோர்கட்கே"

—திருமயிலாடுதுறை, திருக்குறுந்தொகை Stanza 8.

"சவைதனைச்செய்து வாழ்வான் சலத்துளே யழுந்துகின்ற
விவையொரு பொருளுமல்ல விறைவனையேத்து மின்னே
வவை புரமூன்று மெய்து மடியவர்க் கருளிச்செய்த
சுவை யினைத்துருத் தியானைத்தொண்டனேன் கண்டவாறே"

—திருத்துருத்தி, திருநேரிசை Stanza 2.

(To be continued.)

E. N. T.

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* "தானலாதுலகமில்லைச் சகமிலாதடிமையில்லை"

—திருவையாறு பண் திருநேரிசை Stanza 1, 6, 1.

"சகமலாதடிமையில்லைத் தானலாற்றுணையுமில்லை"

—திருவையாறு பண் திருநேரிசை Stanza 8, 6, 1.

† "முள்குவார் போகம் வேண்டி முயற்றியாவிடர்கள்வந்தால்
எள்குவாரெள்கி நின்றங் கிதுவொருமாய மென்பார்
பள்குவார் பத்தராயிப் பாடியுமாடிநின்று
முள்குவாருள்ளத்துள்ளா ரொற்றியூருடையசோவே"

—திருவெற்றியூர், திருநேரிசை Stanza 9.

EXPERIENCE.*

The casual reader may find the term "Experience" rather vague. In other words an apparent want of clearness exists in the bald title "Experience". To definitely indicate the lines in which it is proposed to consider the subject this evening it must be mentioned that it will receive the attention from the stand-point of "Mother of knowledge". According to Western Scientists knowledge is derivable in three ways, viz., by observation, experiment and reasoning. The Hindu system of Philosophy also lays down three methods for determining a truth, viz, *Prathyaksham, Anumānam and Āgamam.* Prathyaksham means direct perception which inclues observation and experiment; Anumānam means reasoning; and Āgamam means Sruti or Revelation.

Again Knowledge may be broadly classified into two parts, viz., knowledge relating to matters temporal or secular knowledge and Spiritual knowledge.

To closely examine the life of a person in its various walks first, with reference to temporal matters, I can do no better than quote Herbert Spencer's remarks on human activities. His classification in the order of the importance of the leading kinds of activities which constitute human happiness runs as follows:—

"First, those activities which directly minister to self-preservation, Socondly, those activities which by securing the necessaries of life indirectly minister to self-preservation. Thirdly, those activities which have for their ends the rearing and discipline of offspring. Fourthly, these activities which are involved in the maintenance of proper social and political relations. Fifthly, those miscellaneous activities which fill up the leisure part of life devoted to the gratification of tastes and feelings.

* Read before the Vivekananda Society, Colombo on June 6, 1912.

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When we have carefully observed the various activities as classified above, we may be said to have made a complete study of what actually takes place in every-day life. However much a person may be informed in other matters if he be ignorant of the surrounding objects and movements or how to conduct himself among them he might lose his life the first time he gets into the street. A knowledge of this sort relates to the safety of one's person and property and may be said to be the result of experience gained by exercising those activities which directly minister tn self-preservation (No. I on Herbert Spencer's classsification of human activities referred to above).

Similarly by exercising each of the other activities there accrues a certain amount of experience which, as it were opens the door of correct secular knowledge. Stress must be laid on the mode of exercising these powers for the consequences are either good or bad according as they are well or ill exercised.

Again in the dominion of physical science, experimental knowledge is said to take a prominent place over mere reasoning. David Hume in his essay on "An enquiry concerning the human understanding" expresses himself in the following manner in regard to the value of experience, viz., "Present two smooth marbles to a man who has no tincture of natural philosophy he will never discover that they will adhere together in such a manner as to require great force to separate them in a direct line, while they make so small a resistance to a lateral pressure. Such events as bear little analogy to the common course of nature are also readily confessed to be known only by experience. Nor does any man imagine that the explosion of gunpowder or the attraction of a loadstone could ever be discovered by arguments *a priori*: In like manner when an effect is supposed to depend upon an intricate machinery or secret structure of parts, we make no difficulty in attributing all our knowledge of it to experience. Who will assert that he can give the ultimate reason why milk or bread is proper nourishment for a man, not for a lion or tiger?"

Having considered the part played by experience in regard to secular knowledge, we shall next examine how far it influences the life of the spiritual man or the extent to which the Spiritual man receives help from "Experience" in the matter of his salvation. That the universe and its environments are subject to decay is admitted on all hands. The impermanent and fleeting nature of the things of the world and the ups and and downs of life are too well known to need any elaborate comments here. There is something in every man who has any claim to ordinary sense that most emphatically admonishes him of the unreality of this universe. The world and its environments are by virtue of their fleeting nature said to be unreal, and knowledge that does not extend beyond the region of of matter or worldly interests is hence said to be unreal while that knowledge which forms the silver key to the gate of "Moksha" is said to be the real or true knowledge.

In the spiritual world experience is all important. In the spiritual plane, apart from "Sruti" the truth determined through experience is more convincing than that determined by reasoning. The mere possession of any amount of book-knowledge is but of little worth. It will not profit the possessor any more than the waters that flowed from beneath the lips on Tantalus appeased his thirst. It is of paramount importance that spiritual knowledge in its abstract form must find free play in practice in daily life. An ounce of practice is said to be worth more than tons of tall talk.

கற்கக்கசடறக் கற்பவைகற்றபி
ணிற்கவதற்குத்தக.

says Saint Tiruvaḷḷuvar. The religious aspirant has many a formidable foe to face in his upward march. First and foremost are the five senses. The antagonistic nature of the senses comes prominently to notice when the spiritual aspirant sets himself to live religion in every little act of his daily life. The more spiritual the life turns, the more does he realize the mischievous nature of the promptings of the senses in the opposite direction. The five sense-traitors are ever on the

hunt for objects of the most enticing sort and the possession of an iron will is indispensable to completely subjugate them. A complete subjugation of the five senses is essential to successfully climb the ladder of spirituality. பட்டினத்தடிகள் (Paṭṭaṇat-taḍigaḷ) in one of his hymns emphasises the absolute necessity of a complete control over the senses before one could make any useful progress in one's religious practices, viz :—

"கையொன்று செய்ய விழியொன்றுநாடக்கருத் தொன்றெண்ணப்
பொய்யொன்று வஞ்சகநாவொன்று பேசப்புலான்கமழும்,
மெய்யொன்று சாரச் செவியொன்று கேட்கவிரும்புமியான்,
செய்கின்ற பூசையெவ்வாறு கொள்வாய் வினைதீர்த்தவனே."

"உரனென்னுந் தோட்டி யானோரைந்துங்காப்பான்,
வரனென்னும் வைப்பிற்கோர்வித்து,"

writes the Eastern moralist.

Different saints have made use of more than one fine simile in describing the five senses :—

"ஐம்புலவேடரினயர்ந்தனைவளர்ந்தென",
"மாறிநின்றெனை மயக்கிடும் வஞ்சகப்புலனைந்தின் வழியடைத்தமுதே"

and so forth.

The senses subjugated, there remains the arch-enemy, the mind. The conquest of the mind entails a contest severer than the one with the five senses. The experience gained in the recent battle against the five senses stands the aspirant in good stead in the present mightier war against the arch-fiend.

From the mind proceeds every one of our thoughts which has its influence (good or bad) to shed on its possessor and the world outside. Each word of ours giving expression to some thoughts of the mind results in deeds good or bad. The mind is the seat of thoughts, words and deeds. Hence it is of utmost importance that the mind should be trained carefully and in the proper direction. It is a power for good as well as for bad. Milton one of England's greatest poets says, "the mind is its own place, it makes a hell of heaven and a heaven of hell." Allow it to run out freely in pursuit of worldly enjoyments and the inevitable result of the wildest excess is impossible to withstand. Turn it inward on topics spiritual and thenceforth

you carry with you a power not so easy to gain, a power which the most powerful of Potentates must bow down before, a power which, in the end, is inconquerable even by the strongest or worst of worldly allurements.

The commenest of the evils of the mind that is not properly trained are selfishness, envy, pride, and avarice on the one hand, and disappointment and sorrow on the other. Caught in the thunderstorm of selfishness and dashed on the rocks of envy, pride and avarice, the mind is tossed hither and thither in the ocean of Samsara. It engages in matters that do not in the least concern its possessor. Ever active in the invention of implements of self destruction, it sets itself up in judgment over the conduct of others, passes strictures on this man's character and encomiums on that man's, little remembering that its possessor, isin no way benefitted thereby but on the contrary his ruin alone is hastened. In an instant it builds palatial mansions of more than one description and again pulls them down wfth equal facility and haste. It hastens to pluck the mote in another man's eye while the eyes of its own possessor is full of it. It actively engages in all sorts of idle gossip and becomes supremely neglectful of the higher nature in man. Most appropriately is it said that "an idle man's brain is the devil's work-shop." The mere sight of an earnest seeker of truth it hates while the company of merry-makers and pleasure seekers it relishes. The veil of deception it has been weaving from the immortal past it carefully draws over itself, should the spiritual eye happen to detect any of its evil doings. It endeavours to present a pleasant exterior, an appearance of what it is not in reality. Practising deception on others, it begins to deceive itself gradually. Self deception is the worst of weapons one wields in self destruction. If by some good fortune there should occur some good thoughts at any time, the mind immediately withdraws from them and in an instant reverts to its wonted ways of iniquity. It turns a deaf ear to every word of caution. Addressing the mind Saint Manickavacaga swamigal says,

"வாழ்கின்றாய் வாழாத நெஞ்சமே வல்வினைப்பட்
டாழ்கின்றா யாழாமற்சாப்பானையேத்தாதே,
சூழ்கின்றாய் கேடுனக்குப் பல்காலும் சொல்கின்றேன்
வீழ்கின்றாய் நீயவலக்கடாய் வெள்ளத்தே."

Every undue desire freely indulged in either increases or begets many a kindred desire of a far worse type. Such is the force of habit that man has been called a "a bundle of habits" by one writer while another compares habit to a string of pearls "untie the knot and pearls fall on themselves." Allow one bad habit to take root in you and the whole character becomes polluted in the end.

The importance of keeping the mind under control is indeed beyond all dispute. The longer the mind is left unchecked the harder becomes the task of reclaiming it. The necessity there fore of setting about to purify an evil mind is no doubt pressing. The most successful method for purification of the mind is to closely watch its work every moment. Invariably put yourself the question "what is my mind doing now" Should you find it occupied in a profitless task, chastise it and bring it back to the path of virtue. Let the purification be gradual. Let there be no dismay, however slow the progress may be. Let there be no fear that a habit once acquired cannot be given up: In his ode on "Habit" James Allen writes

"How shall I a habit break
As you did a habit make."

Closely watch every little thought as it arises. Daily during the calm hours of the morning or the quiet twilight of the evening review the past day's events of your life and severely chastise the mind for its evil doings. Assiduous application in this direction will soon bring about a total anihilation of all evil thoughts and inclinations. Now that the mind is firmly established in the path of wisdom and its vagaries dispelled, it becomes the centre of light from which shoot forth rays in all directions. Now there rises in it the endless fountain of universal love of which every living being can freely drink. Kindness, humility and contentment take the place of envy; pride

and avarice. Hope displaces despair. Malice is sacrificed on the altar of kindness and there is due regard for the views of others.

Having thus cleared the way of the two deadly foes, the spiritual man finds himself quite free to ascend the ladder. He now feels better fitted to follow the paths of virtue and true knowledge. These paths consist of Tapas சரியை, கிரியை, யோகம் which lead to "Jnanam". By a constant practice of tapas, the Soul gains sufficient knowledge and spirituality and enjoys the fruits of Tapas in Tapalokas (heavens). Even the few desires that now clings to the soul gradually vanish. The stock of past karmas becomes exhausted and the soul ceases to accumulate fresh karmas. Just as the pebbles on the sea-shore lose their roughness and get soft and bright by the endless beating of the waves in the same manner, the Soul becomes freed from the trammels of desires by experience gained by a due performance of the Tapas in the innumerable births. The practice of Tapas developes sufficient wisdom in the soul to enable it to obtain Moksha and the Soul learns to look upon good and bad with an equal eye. In other words the practice of Tapas brings out இருவினையொப்பு and மலபரிபாகம், i.e. the good and bad karmas no longer affect the soul which becomes qualified to receive the Lord's சத்தினிபாதம். The Lord is then said to appear as guru and impart jnanam or true knowledge which is Bliss Eternal. This is said to be knowledge supreme or experience true (சுவானுபவம்) and as such it takes precedence over all others which are but the means to this end. To save oneself from the ocean of births one should attain the feet of the Lord.

> " பிறவிப் பெருங்கடனீந்துவா நீந்தா
> ரிறைவனடிசேராதார் ".

Thus whether in the life of the world or in the life of the spirit a knowledge of the surroundings and a practical application of it is essential for a successful mastery. The stand or move about, to stretch on arms or to lie on the bed, the laws of the surroundings ought to be studied and obeyed. This

cooperation with nature gives perfect ease and comfort. The same laws and the same conditions hold good in the spiritual world. To stand in the light of the spirit or move about with the freedom born of the spirt, to stretch ourselves in the sphere of light or to have the Bliss of perfection the laws outlined above have to be obeyed. The object of life is to gain experience and by experience to be free from the bondage of the outward longings and to live in the experience of the Bliss of the Lord.

K. R.

"ஆவையும் பாரையும் மற்றவுறவோரையும்
தேவர்கள் போற்றுந் திருவேடத்தாரையும்
காவலன் காப்பவன் காப்பாதொழிவனேல்
மேவு மறுமைக்கு மீளாநரகமே."

—திருமந்திரம், இராஜதோஷம்.

'The cow, the soil, and the pious,
The saints in due garb, the Devas praised ;—
These to guard well becomes the king ;
Failing that, in Hell shall be placed.'—'Tiruvmantra'—'king's sin'.

We see that, according to this śruti revealed more than 5000 years ago, the sovereign's responsibility in looking to the welfare of the Saints &c., is very great. The *rationale* of the *śruti* lies in the following verse from the same.

"சிவயோகஞானி செறிந்தவத்தேசம்
அவயோகமின்றி யறிவோருண்டாகும்
நவயோகங்கைகூடும் நல்லியலுண்டாகும்
பவயோகமின்றிப் பரலோகமாமே."

—திருமந்திரம், அடியார் பெருமை.

"The land by Šiv-yôg-jñānins filled!
No sins there ; but all are Divines!
The nine *states* felt! and weal prevailed!
No Earthliness ; All Heavenliness!"—'The Thondar's greatness.'

H. S.

TURIYA—THE THEORY OF GOD.

(*Continued from page 158, No. 4, Vol. XII.*)

In the Vedic expressions "Nearing the Annamayatman nearing the Pranamayatman etc" we see the term Ātman, which denotes the Chetana or the principle possessing will, consciousness, discrimination, employed along with the material sheaths Annamaya, Pranamaya, Manomaya, and here tl is term applies to the particular class of souls who are reckoned as the Adhishtatrins or the Presiding Deities having sway over the Annamaya and other kosas,—viz., Brahma, Vishnu, Rudra, Išvara and Sadāšiva. The Mumukshu, the ardent soul bent upon the attainment of the Final Beatitude is forbidden to commence with any other being than the Sole creator of the Universe, and therefore Brahma, Vishnu, Rudra, and Sadāšiva, however exalted their positions may be, are not fit objects for communion, which is ordained with reference to God and God alone. Thus says the *Atharva Šikha* "Siva, the Sole Lord and Dispenser of Good, is to be contemplated upon. Abandon all else" Thus the communion with anyone except Siva is prohibited.

In the very next adhikarana, that is, the Ātmagrahityādhikarana, Master Srikanta, observes thus

अन्नमयादीनामप्यात्म शब्दान्वयात्—परमात्मत्वेन तेषामप्यनुसंधान विरुद्धमितिचेत्, अन्योन्तर आत्मानन्दमयः इत्यानन्दमयस्य परमात्मनः शिवस्य अन्नमयादिभ्यो भिन्नत्वावगमात् "शिवएकोध्येयः शिवंकरः सर्वमन्यपरित्यज्ये" इति सकलेतरपरित्यागपूर्वकं शिवस्यैकस्यै व ध्येयत्वावधारणात्."

If it is argued that the term "Ātman" being applied to each of the five kosas Annamaya, prānamaya, etc., the meditation of Brahma. Vishnu, Rudra, Isvara and Sadasiva, either as forms of God, or as positions of Him, does not in any way, conflict with the worship of The 'One God,' we say that it does conflict, they being neither forms of God nor portions of Him, for, in such expressions as "the Ānandamayātman is other than this", we learn that the Lord, the Paramātman, the Šiva of the

form of Bliss is distinct form the Annamayātman, Prāṇamayātman i.e. from Brahma, Vishnu, Rudra etc; and we further learn from the text "Siva, the Sole Lord, the Dispenser of good, is to be meditated upon—all else to be abandoned" that we should shun the worship of any being and should have recourse only to the silent communion with the Only Lord Siva.

In the Daharādhikaraṇa I. i. (5) 14 the Great Master Śrîkantayogin observes,

"तदिह हरिविरिंचादि प्रपंचोत्तीर्जस्यादि साधकानुग्रहाय परीशयानतयापुरुषस्य परम शक्तिरूपोमा शबलितस्य विरूपाक्षस्य परब्रह्मणःसाक्षात्कारः ....निरूपितम्."

Here Brahma, Vishnu and other beings are said to be comprised in what is called Prapancha or the Universe, while the Lord the dweller in the hearts of all, is said to transcend the universe. Elsewhere he also says,

"नारायणारब्ध हिरण्यगर्भादि सकलकार्यप्रपंचयां परमशक्त्यु मयाशबलित रूपान्निर्विकारं त्रिलोचनं परं ब्रह्मसर्वोत्तरमितिनिरूपितं विश्वाधिकोरुद्रइति."

Narayana; Hiranya-garbha and others like them are included among karya prapancha, or manifested universe, while the Lord who possesses His form *made of His chit-šakti called Uma* (unlike the Trimurtis Brahma, Vishnu, Rudra who possess forms of Satva, Rajas and Tamas, and unlike also Isvara and Sadasiva possessing bodies of formed Suddha-maya), is called Visvādhika. He also says in another place,

"अर्चिरादि मार्गेण हिरण्यगर्भनारायण पदातीतं परब्रह्मणः शिवस्यपदंप्राप्यम्."

In the path of the Archiradi (Devayana)—the path of light—lie the worlds of Hiranyagarbha and Nārāyaṇa and the position of the Parabrahman, the Lord Siva, in the goal thereof. In describing the prapancha itself the sage observes,

पृथ्वीतिब्रह्मण्डरूपं प्राकृतंपदं—अन्तरिक्षमितिद्वितीयं मायापदं—द्यौरितितृतीयं परमाकाशाख्य शुद्धशक्तिरूपम्."

By Prithvi is meant the Prākruta pada, by Anthreksha is meant the second Māyā pada and by Dhyau, the position of the third pada of *kutila* or *kuṇḍalini* sakti. It is well-known that the Prākruta pada includes the 24 Ātmatatvas, the Māyāpada the 7 Vidyātatvas, and Kundalinipada 7 suddha tatvas. It

thus bocomes plain that by Prapancha, he means the region of the 36 Material tatvas. It is these three kinds of gross, subtle and finer material planes that form what is called the "Shadadhvans", and the Lord's Position transcends them and Master Srikanta explicitly says in his Bhashya

"परमाकाशाख्यं शिवस्थानं षड्विधस्याध्वनः पारंतदतीतमुच्यते."

(vide commentary on the last sutra—whence there is no return—there is no return). And what transcends these "Shadadhvans" is the Thurya "अध्वातीतं तुरीयाख्यं निर्वाणं परमंपदम्."

We thus see that Srikanta defines God as transcending all known things, known not only to us but also to the inner age of the deep adepts in godly-wisdom. Sometimes he defines Him as transcending the universe, sometimes as transcending the Devas, as transcending Brahma, as transcending Brahma and Vishnu, and sometimes as transcending Brahma, Vishnu and Rudra, and sometimes as transcending Brahma, Vishnu, Rudra, Mahesvara and Sadasiva—In all these expressions he points only to the One Lord, the Pati, that Supreme spirit in whom all things live, move and have their being. According to him, the Devas, or the Trimurtis or the Pancha-kartas are within the range of known thing, being generated along with the material planes, resting in the material plane and resolving at the time of pancha-pralayas into matter. This is what the Saiva bhashyakāra Srikanta concedes regarding God, the Souls and Matter.

No less an authority among the Saivas is the Great Saint, the illustrious Haradatta of undying fame. Hailing from amidst the ranks of the Vaishnavites, at an age anterior to Rāmānuja and his disciples Kūrathāḻvār and Tirukkachinambi, the heavenly Sage proclaimed to the world the real Theism underlying the Vedas and the Vedantas and chanted his immortal Work, the *Śruti-sūktı-mālā* also known as the Chathurvedatatparya sangraha, ascending through twenty-one steps leading to a throne, all of red-hot iron, and seating himself on that throne, as comfortably as he would on a bed of roses.

In two of his verses he distinguishes the Rudra of the Trimurties from the Siva of the Vedas and the Vedantas. One Verse runs thus

त्वामन्तरेणकथंचिदुपासनीयमन्यं ब्रवीतिसशिवस्तुतिरन्तकारे ।
यद्ब्रह्मशब्दस्वमभिव्यवहारयोगात् संहारकारिणिसुरेशिवंशब्दमाहुः ॥
ब्रह्मादिकंसकलमन्यदपोह्यपुंसां ध्यातव्यमेकमभिधायशिवंकरत्वाम् ।
वक्तव्यमन्यदनपेक्ष्यविमोक्षहेतु म्माथर्वणःपरिसमाप्तिमुवाचवेदः ॥

The Samhārakārin is a Sura (one of the many devas) and the Siva-Šabda found in the Vedic passages "Sa Brahma Sa siva, Saharissendrassokshara Parama svarat" found in both the Kaivalya and Mahopanishads, refers to this Sura, whose function is samhara and this sura is not to be confounded with Thee and Thou art other than this Siva. Oh Dispenser of good, the Veda through the Atharva-sikha passages, concludes with the assertion that for purposes of the final release and the attainment of the Divine Fellowship, the creatures Brahma, Vishnu, Rudra and others should be shunned and Thou the Sole God, the One (without a second) should be resorted to". This is the conclusion of the Vedas, which they reveal through the Atharva-sikha passage'. As to the real nature or position of the Lord, he describes it in another verse.

अध्वानमध्वपतिमध्वनितारतम्यं शेष्टाध्वपारगमनंसकलंब्रवीति ।
मन्त्रोध्वनामितिमहेश्वरगृह्यकारः पित्राकुमारमुपनीययदाहवाक्यं ॥

"The position which the Lord occupies transcends eternally the Six-adhvans and the goal of all the true desciples, which Gurus vouchsafe unto them is this transcendental position." It is a well known fact that a beginning is made to reach this transcendantal position, during the Upanayana or the Deha-samskāra and the end attained during the Vignāna-Diksha or the Atma-samskāra. Siva-linga Bhupati, the Rajarshi disciple of the Saint Haradatta, is said to have commented upon the *Šruti-sūkti-mālā* at the commands of his Master, and he himself alludes to this in his preface to the commentary in the verse,

गुरुंतमाराध्यसकृत्कृपात्त सर्वज्ञभावशिवलिङ्गभूयः ।
व्याख्यातिवक्ताहरदत्तसूरि कृतांगभीरांश्रुतिसूक्तिमालां ॥

He explains the shadadhvans as "वर्णपदमन्त्रकलातत्व भुवनात्मकः" Varna, Pada, Mantra, Kala and Tatva are the six-adhvans.

Again in the sutra-stava the sage proclaims,

महादेवोदवश्श्रुति शिखरमौलिस्थवचनैः तथानोविष्णवाद्या विधरविहरेन्द्रानलयमा महा देवाजाताश्श्रुणुत वनसोमेनजनिताः । अतोविदेवेदोभवति शिवएवदिशवकरः ।

मखानामीवायं प्रभुरखिलविश्वाधिकहरो । महर्षिर्वेदादौ स्वरजनिततारः परशिवः । यतो ब्रह्मेन्द्राहरिरविरुद्रनिवहाः प्रसूताद्ययोयं श्रुतिशिखरवाक्यैः परशिवः ॥

In the former of these two verses, the Sage proclaims to the world that the samhara-kārin among the Trimurtis is a creature and is quite different from the Creator and this is proved from a reference to the karma-kāndas, and in the latter the same is reiterated and reference is made to the Jñāna-kāṇda.

Thus according to Haradatta-yogin the God of the Saivaites is the God that trancends the Adhvans, and *is not one of the Trimurtis.* He who transcends the Adhvans eternally is the "Thuriya", as the Vayusamhita defines it.

If we turn to the Āgamāchāryas Trilochana Śiva, Anantha Śiva, Aghora Śiva and others we find their unanimous verdict on this point. In commenting upon the very first sloka of *Siddhāntasārāvāli*, Anantha Śivāchārya says,

प्रसादमन्त्रस्योच्छारः पञ्चविधः ह्रस्वदीर्घप्लुतक्ष्मातिसूक्ष्मभेदेन—ह्रस्वोच्छारः विन्द्यन्तः अर्धचन्द्रान्तोदीर्घोच्छारः निरोधिन्यन्योप्लुतोच्छारः सूक्ष्माच्छारोनादान्तः अतिसूक्ष्मोच्छारोव्यापिन्यन्तः प्रासादमन्त्रस्य ह्रस्वोच्छरेण ब्रह्मविष्णुरुद्राणां त्यागः (तालुमद्ये) प्रासादमन्त्रस्य दीर्घप्लुताभ्यां ईश्वरत्यागः (भ्रूमध्ये) सूक्ष्मातिसूक्ष्मभ्यां सदाशिवत्यागः......

Here he gives details how each often five kartas, Brahma Vishnu, Rudra, Isvara and Sadasiva ought to be passed by and when commenting upon the words "ज्योतिम्मतांद्योतकं" "The Nishkala Śiva who is the vivifier of the shining persons" he observes" these words are used in reference to the Param jyotis denoted by the term Siva" "सदाशिवेश्वररुद्रोच्युतब्रह्मादीनांद्योतकं" the vivifier of the shining beings Sadasiva, Mahesvara, Rudra, Vishnu and Brahma.

Trilochana siva himself says in the sloka "श्रीमन्मूलमनून्मनादिशिखाया ब्रह्मादिसदाशिवस्थानत्याग गति क्रमोर्ध्वविमलव्यामादि संस्थायते."

Here the Acharya gives the details to reach the Parama-Vyoma or Chit-Ākāśa and how in reaching it we may have to meet the Panchakartas and greet them and how to take leave of them.

Srimat Aghoraśivāchārya explains the same in the Bhūta suddhi:—

प्रासादोच्चारणे हृदयादिपद्येषु......शब्दस्पर्शौत्यजेत् ब्राह्मेरसं वै केशवेत्येत् रूपगन्धौ त्यक्तेतद्रुद्रे. । बुद्ध्यहङ्कारमीश्वरं मनोविन्दुशिवेत्यच्य पुर्यष्टकविशुद्धये—ततः स्थूलदेहं विशीधयेत्.
and in the Ātma pūjā observe he,

पार्थिवंमण्डलंपीतं........ब्रह्मणाकारणेश्वरेणभुक्तं निवृत्तिकलारूपं........तदनु आप्यमण्डलं अर्धचन्द्रनिभं विष्णुनाकारणेश्वरेण........ततः अग्निमण्डलं रुद्रकारणेश्वरेणान्वितपश्चात् षडश्र मण्डलं ईश्वरकारणेश्वरेणान्वितं—तदनुनभोमण्डलं व्योमाकारं ईशानिनकारणेश्वरेण........अनित्यत्वाव्यापकत्व शुद्धत्वादियुक्तपरमाकाशः.

In the above texts we are told that the 5 Kāranesvara Brahma, Vishnu, Sudra, Isvara and Sadasivas, the presiding deities respectively of earth, water, fire, air and Ākāś are deemed perishing and impure beings confined to short spaces while the Lord's place Parama Ākāśa is deemed eternal, pure and omnipresent. Similarly in the actual Śiva pūjā, while the Lord is conceived as resting in the space surrounding the linga of the heart-lotus, five mandalas or rims are supposed to exist in the petals ovary, and these rims are the positions assigned to the five murtis.

NATURE OF THE JĪVA.

(PAŠU LAKSHAṆA).

"Īša supports all this together, the perishable and the imperishable, the developed and the undeveloped. The *anīsa*, atma, is bound because he has to enjoy (the fruits of karma) but when he has known God he is freed from all Pāsa (fetters). "There are two one knowing (Īšvara), the other not knowing (Jīva) both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works. And there is the Infinite Atma appearing under all forms but Himself inactive."

That which is perishable is the Pradhana; the immortal and imperishable is Hara. The one God (Eko Deva) rules the perishable and the *atma*. From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all illusion in the end." (Svetasvatara Up. I, 8 to 10.)

On the same tree, man (anīsa) sits grieving immersed, bewildered by his own impotence but when he sees the other (anyata) Īša, contented and knows His glory, then his grief passes away." Mundaka Up. III, 1, 2.

"There is a soul separate from the body; it is sat; it is united to a body and possessed of faults (the feeling of 'I' and 'mine'); it *wills*, *thinks* and *acts*; (Ichcha Jnāna and Kriya); it becomes conscious after dreams; it experiences pleasures and pains, (the fruits of karma); it undergoes the five avastás; and it rests in Turiyātītha." (Siddhiar III, 1).

Each one of these statements is made in answer to a different theory as regards the soul. It is said to be 'existent,' in answer to those who deny the reality of a soul-substance, as such a thing is implied in the very act of denial. The next statement is made in answer to those who would assert that the body itself is the soul, and that there is no soul other than

the body. The fact is though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it calls, "my body,' 'my eye" &c. Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed of more powers than those exercised by the *Jñanendriyas*. Another states that the *Sūkshma Sarīra* forms the soul. The answer is that after awaking, one becomes conscious of the experiences in sleep as separate, the one becoming so conscious must be different from the dream-body. *Prāṇa* is shown not to be the soul, as there is no consciousness in deep sleep, though *Prāṇa* may be present. It is different again from God, as instead of its intelligence being self-luminous, it understands only in conjunction with the different states of the body. The combination of all the above powers of the body is shown not to be soul, inasmuch as it subsists even in the *Turyātīta* condition when all the bodily functions cease.

This stanza is further important as it gives a clear and concise definition of the soul, a definition which we fail to get in any other systems. It is shown to be different from the body composed of maya and its products, Buddhi, senses, &c., and also different from God. It is not to be identified with any one or with all or any combination and permutation of the bodily functions; nor is it a combination of the body (maya) and *andakaranas* and God or any *abhasa* of these But how is it found? It is always found in union with a body gross or subtle; and the mystery of this union is of more serious import than most other problems. It is possessed of certain powers, will, intellection, and power but distinguished from the Supreme Will and Power, inasmuch as this is faulty or imperfect and dependent. It is possessed of feeling and emotion, and suffers pain and pleasure as a result of its ignorance and union with the body; and this suffering is not illusory, which must distinguish it again from God, who is not tainted by any and who has neither likes nor dislikes, 'வேண்டுதல் வேண்டாமையிலான்,' 'பற்றற்ருன்' 'மலமிலான்' 'சஞ்சலமிலான்,' &c.

The soul is also limited by its coats, and this limitation is not illusory either.

Even after saying all this, there is one characteristic definition of the soul, which is alone brought out in the Siddhanta and in no other school, and which serves to clear the whole path of psychology and metaphysics, of its greatest stumbling blocks. We mean *its power* "அது அது ஆதல்." 'சார்ந்ததன் வண்ணமாதல்,' 'யாதொன்று பற்றினதன இயல்பாய் நிற்றல்,' *to become identical with the one it is attached to*, and erasing thereby its own existence and individuality, the moment after its union with this other. and *its defect* or inability *to exist independent of either body or God as a foothold or rest* (பற்றுக் கோடின்றி நிற்றலாகாமை). So that the closest physiological and biological experiment and analysis cannot discover the soul's existence in the body, landing, as such, a Buddha, and a Schopenhaur and a Tyndal in the direst despair and pessimism; and it is this same peculiarity which has foiled such an astute thinker as Sankara, in his search for a soul when in union with God. The materialist and idealist work from opposite extremes but they meet with the same difficulty, the difficulty of discovering a soul, *other* than matter or God. Hence it is that Buddha, and his modern day representatives the agnostics (it is remarkable how powerfully Buddha appeals to-day and is popular with these soulless sect) declare the search for a *psyche* (soul) to be vain, for there is no psyche, in fact. And the absurdities and contradictions of the Indian idealistic school flow freely from this one defect of not clearly differentiating between God and soul. This power or characteristic of the soul is brought out in the analogy of crystal or mirror, (see last note in my edition of "Light of Grace' or 'Tiruvarutpayan') and the defect of soul is brought out by comparing it to the agni or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the "Tatvamasi" and other mantras, which are to be taught to the disciple for practising soul elevation. Of all the

mass of Western Theologians, it is only the late Professor Henry Drummond that has noticed this nature of man and has illustrated it by our analogy of crystal or mirror and deduced the principles on which man's salvation or sanctification is built upon. He bases his address called '*Changed Life*' on the text of St. Paul.

"We, all, with unveiled face, *reflecting as a mirror*, the glory of the Lord are transformed into the same image from glory to glory even as from the Lord, the spirit."

The mirror in union with a coloured picture becomes one with the picture and is lost to view. This is its bhanda condition. The mirror when exposed to the glorious Light of the sun is also lost in the light. This is its moksha condition. Man by associating himself more and more with bodily appetites and senses is degraded thereby, losing all sense of his own identity. But the soul after distinguishing itself from the dirt and getting freed of it brings itself more and more into line with the Effulgent Light of the Lord, then the same Light covers it fully and completely. The formula may be stated in the words "I see God, I reflect God, I become godlike, godly, I become God, I am God."

These two principles, the law of reflection and the law of assimilation or identity, in fact uuder lie our *mantra* and *tantra* our upasana or sadana, Yoga and Bavana, and our books instance the case of the snake-charmer chanting the *garuda* mantra in illustration of these principles. Darwin has shown how this principle works out in Biology. Persons always associated with pigs get piggy faces, and with horses, horsey faces; a man and his wife as they progress through life in loving union get their features assimilated to each other. It has also been found that a child takes more often after its nurse than its mother. Hence it is by this power of becoming one with whatever it is united to (அது வது வாதல்) that man degrades himself to the very depths of the brute, and it is by this very power he can raise himself to the height of Godhood.

It is this principle also which explains the Mahāvākya texts 'Tatvamasi' 'Ahambrahmāsmi' &c. There are two things 'I' and God and it is postulated that 'I' become 'God'. But for this power of myself, of becoming one with whatever I am united to, I can never become one with God. Hence the necessity of the upasana of Sivoham or Soham.

The soul is not God, nor any *ābhāsa* or *parināma* of God, as it is not self-luminous, and as it gets corrupted; it is possessed of ichcha, jñāna and kriya, but this must be energised by the Higher Will, Jñāna and Kriya of God to become active, and are of a different order or plane; the soul is neither Rupi nor Rupārūpi, nor Arupi, it is neither *chit* nor *achit*, but it is *chit-achit* or *satasat*; the Soul is neither *anu* nor *Vibhu*. It is *Arūpi* and *Vyāpi* but unlike that of matter or achit. Its *vyāpakam* consists in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence is concealed not by maya but by the *Pāsa, ānava mala*, and hence called Pasu.

It passes through the five avastas (Jagram &c.) and is clothed in the *Pancha Koshas* (*annamaya* to *ānanda maya*) and are different from them.

There are three conditions of the soul called its *kevala*, *sakala* and *suddha avastas*. The kevala condition is its original condition before evolution of any kind, when it cannot exercise its power of will, intelligence and power nor enjoy their fruits. In the *sakala* condition, it gets a body and becomes clothed with the various organs and senses and the desire to enjoy the object of the senses and reincarnates in different births.

In the *suddha* condition, he becomes balanced in good and evil (இருவினையொப்பு); the grace of the Lord decends on him, (சத்திநிபாதம்) and he gets his *guru*'s blessing (சற்குருதரிசனம்). He attains to Jñāna Yoga Samadhi and is freed from the three Mala. He ceases to be finite in intelligence and being united to the Feet of the Lord becomes clothed with all the Divine attributes of omniscience &c.

J. M. N.

THE "ĀGAMIC BUREAU" NOTES.

THE RAMANATHAN COLLEGE.

We have great pleasure in announcing that the Hon. Mr. Ramanathan's College in Jaffna, for Hindu girls, which has been in the cours of construction for two and a half years will be completed next month. It will accommodate 250 boarders and about 500 day scholars. The buildings are arranged around an open quadrangle of 150 ft. square. A verandah skirts the square on all sides, making a very pretty promenade within the College for the girls. The dormitories are arranged on three sides of this court, and the front buildings are two storeyed measuring 250 ft. in length. These are reserved for classes. The lavatory arrangements on the Northern and Southern wings are. excellent. In the N. E. corner there are rooms for nursing the sick The dining rooms and kitchens are spacious, and the water supply is pumped from an inexhaustible well to different parts of the College by a system of pipes. The grounds on which the College stands, consist of about 25 acres, lying at the junction between the road from Jaffna to Kankesanturai and the road from Kopai to Uduvil. It occupies a certral position in the peninsula of Jaffna and lies within a short distance of the Chunnakam Railway Station. From the picture we give below our readers will see that it is one of the finest pile of buildings in Ceylon.

The Engineer and Architect who designed the College under the instructions of its founder, and who has been in sole charge of the work, is a Tamil gentleman, well known in Colombo for his proficiency in the building art, Mr. S. S. Kandasamy.

The Lady Principal of this College, Mrs. Florence Farr Emery, who is a graduate of the famous Cheltenham Ladies' College in England, was expected to arrive in Colombo yesterday.—(*Hindu Organ 16-10-12.*)

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THE UNIVERSITY AND VERNACULAR PROFESSORSHIPS.

We feel extremely grateful to the European Members of the Senate of the Madras University and those who voted with them for the institution of vernacular professorships at the last meeting of the Senate. We endorse every word that fell from Dr. Bourne, the Head of the Educatlonal Department. He said "He did not underrate the importance of science as the Hon'ble Mr. Justice Sankaran Nair did not underrate the study of languages. There were something which appealed to them immediately as matters that wo ld lead to tangible profits in the near future. There were world problems and world movements. There were various things done which were intended to bring the various races of the would together. They should undertake to do things which would conduce to helping those thoughts and movements. They should try to promote the study of subjects which would tend in some measure to promote the knowledge of the institutions and the civilization of this country. All the wealth of learning was locked up in Sanskrit and other Vernacular Literature. He would therefore do every thing that was possible to promote the study of those languages. It appeared to him there would probably be not very much difference of opinion that some part at least of that work should be taken in hand as soon as possible." We can very well understand the attitude of the Brahmin members of the senate who have absolutely no sympathy for the vernaculars and who want to lift up Sanskrit at the expense of the vernaculars. The mother tongue of more than 90 p. c. of the population of South India including Brahmans and Mahomedans is the Vernacular, and Sanskrit ceased to be a spoken tongue ages ago. It is of historic and scientific interest, and is useful in some way as an aid to the study of the vernaculars. We are no haters of the Sanscrit language or its literature, as the whole policy of our magazine will show. But the prominence of the study of Vernaculars is being lost sight of, owing to the undue influence exerted upon the University by its Brahmin members. And but for the timely intervention of Govt., its study would

have ceased long ago in the college classes. We have quoted in our earlier volumes passages from the convocation addresses wherein almost every orator, both European and Indian, insisted upon a sound knowledge of the vernaculars as of supreme importance, for the special reason that the graduates stand as interpreters of the learning of the West to the East. We could not understand Sir C. Sankaran Nair's vehement opposition to the proposed scheme. Science is all right so far as it goes; but bread is not everything. But even the Scientific knowledge to be of any use should spread among the masses of the people and this could only be effected by means of the Vernaculars. All is well that ends Well.

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A DEFINITION OF JÎVA.

We present our readers with a definition of Jiva which we came across in the pages of *Theosophy in India* (Sept. Oct. p. 212) which for conciseness and intelligibility will beat anything on record.

"A Jiva is (1) a 'piece' of spirit (2) plus, (3) a piece of Matter." Not being content with this lucid definition, mathematical equivalents are given. "The mathematical term for the spirit is one, for matter many, for plus sign." But the definition above given seems to be too wide, and so a stricter definition is attempted. "Now the 'plus' is the Jiva proper that which connects the two, links them together; it is the 'man' between 'God' on the one hand, and 'Nature' on the other. It is both one and many at the same time". This and much more to follow appears above the initials 'B.D.' which we take to be the respected General secretary of the T. S. and but for which we would not have cared to notice it. One notices the gradation in the definition from 'a piece of God' to mere 'man' after all. Yet it is not a 'piece' of God nor a 'piece of matter', but a mere 'plus', a 'sign', a 'link', which connects the two, and yet it outgrows itself and becomes both 'One and the many at the same time'. If so, this mere plus is much greater than the 'one' and 'many'. After all this, we are farther

away at the end from getting any idea of this jiva than in the beginning. The definition which we still seem to require is of this mere 'plus', 'the link' and 'man'. If this is defined all our difficulties would be over. If it is a mere link, it cannot become onething or another or both. If it is the link and all, for which of the three is liberation attempted? Is it for the 'plus' or the 'One' or the 'Many'? But in Theosophic lore, there is no such thing as final liberation, and the Jiva is always gaining experience. If so, to whom is this experience. Is it to the 'plus', or to the 'One' or to the 'Many'. Well may the efforts of people to procure experience or liberation to the 'One' (God) and the 'Many' (matter) be crowned with success!

Our learned writer not being satisfied with merely defining has also attempted at naming this Jiva, according to the different schools or *Daršanas*, looking at it from different stand points and expressing different aspects. "The Bhagavat-Gita call it *Parā-prakriti* (Chap. vii, 5) showing its aspect of force energy, Will" which mysterious statement is illumined by what is stated in the *Secret Doctrine*, as it is always wont to do. The Yoga system calls it *Chitta*. The Nyaya and Vaisheshika, manas. The Sankhya, mahat. The Two Mīmāmsas, Jiva. The non Sanskrit philosophies rich, nous, soul, ego, mind, &c." We wonder why he omitted the naming of it by the Buddhists, and whether all these names are intended to mean the same 'plus' and are synonymous. But as according to the learned writer, this Jiva covers from a 'piece of matter,' any name and every name will fitly describe it, and yet after all make of it neither fish nor flesh nor good red herring. But we fancy all these systems are not so hspelessly confused in their naming or definitions. And it will be useful to follow their definitions and naming to see if the learned writer's statements are correct. Let us take the Gita, Chapter 7, Verse 4 defines the lower Prakriti consisting of earth water, fire, air, Akas, Manas, Buddhi or Mahat and Ahankara. V. 5, defines Jiva as *Para prakriti*, and these two hang like gems on the string of Vishnu. Does it not follow that the lower Prakriti, mūla

prakriti is different from Jiva, the Para-Prakriti; and Jiva is different from the five elements and Manas, Buddhi or Mahat and Ahankara? Or are they the same, and there is no distinction of inferior and superior, Jiva and matter.

I dont know where the learned writer got at the definition of jiva as chitta and mahat in the Yoga and Sankhya systems. Purusha and Prakriti are the ultimate facts of both systems and Yoga postulates The Supreme Lord, ever Free and omniscient who is called by the names Siva, Sakti, Om &c. Purusha is defined in both systems as Pure intelligence, and Prakriti as non-intelligent and the productions of the latter are Chitta and Buddhi (mahat). Vide the following sutras.

"Yoga is the suppression of chitta vritti." I. 2).

"The Purusha is absolute sentience; and though pure, still beholds intellected ideas (II. 20).

"God is a distinct spirit, untouched by afflictions, actions, deserts and impressions.

"In Him is the highest limit of the seed of Omniscience.

"The greatest of even the earliest ones (Brahma, Vishnu, &c.) because unconditioned by time". (I. 24 to 26).

The (atma) which is by nature eternally pure (devoid of three gunas) intelligent (clear as a crystal, by the affections of Buddi &c.) and free. (Sankhya Sutras I, 19).

"Mūla prakriti is the state of equipoise of Satva, Rajas and Tamas; from mulaprakriti proceeds '*mahat*'; from mahat, ahankara (I. 61).

It is equally in correct to say that Nayyayakas and Vaisheshikas call the Jiva manas; for even according to them manas is a pure product of matter; atomic or otherwise, and Jada.

Even according to the Mimamsaka's, the Jiva is something beyond the Prakriti and mahat; vide the text from Katha up, so freely quoted by Sri Sankara himself.

"Beyond the *mahat* is the *Avyakta* (Mūlaprakriti, Pradhana) and beyond the *avyakta* is the Purusha'. (I. 3-11).

And the question whether this Purusha bound in a body

(Avyakta and its product) is the same as the Partless and limitless Para Brahman is too wide to be gone into here,

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Sen Tamil Selvam.—This is an interesting Tamil Magazine which is conducted by Pandit A. Sundaranatha Pillai Avergal of Trichinopoly, son of the late Pandit Amirtham Pillai. It contains articles of much value on Religious, moral and literary topics. Of these articles, we desire to call attention to the serial entitled 'திருப்பெருந்துறை விளக்கம்' 'Light on Tirupperunturai' which is contributed by Sriman T. Sambasivam Pillai Avergal, Retired Sub-Magistrate. In this, the author criticizes the views of Mr. Ponnambalam Pillai Avargal, M.R.A.S., that Tiruperunturai of St. Manickavachaka is not the same as the shrine situated in Madura District and it must be sought for in the West Coast and it is identical with Tirupunituraí of Cochin State. Mr. Sambasivam argues ably that the word *Turai* does not necessarily mean a seaport, and even inland towns are called so, and cites various authorities to show how the modern Tiruperunturai was meant as the scene of our Saint, and he explains the passage in Tiruvachakm where God is said to have come as the Horseman from Kudanadu, in that it might probably refer to another incident in Tiruvilayadal Puranam, 30th Lila where God also came as a Horseman. The author has brought to bear on the subject great learning and erudition, and we do not propose giving our own opinion now as the serial has not yet come to an end.

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Essentials of Hinduism.—The September number of the *Hindu Spiritual Magazine* contains as usual much interesting reading, but that too much credence cannot be given to various spirit stories that appear from time to time is shown by the fact of the editor himself commenting adversely on the story of the Vow of Rebirth and Revenge. Mr. C. Adisesha Naidu of Madras who was connected with our journal for sometime contributes an able article on Essentials of Hinduism and he gives a succient account of Hinduism and its leading tenets

quoting mostly from Mann and some of the Siddhanta works, and he gives its due place to Saiva Siddhanta in considering the various Indian Schools of philosophy.

The Quarterly Journal of Mythic Society.—No. 2 of Vol. III. of this journal just to hand contains an original article on Bijapur by Rev. A. Slater, illustrated with a number of Half-tone plates, and it reproduces the discussion between Dr. Fleet and Mr. Rice regarding Mysore whether it was the original Mahismati or Mahisha Mandala from the journal of the Royal Asiatic Society. Dr. Fleet identifies the ancient Mahismati with Mandata situated in an island on the Nerbudda in which there is a sacred shrine of Iśvara called Omkarnath. Mr. Rice would identify it with the modern City of Mysore, and finds it mentioned as Erumai Nadu in the Tamil classics. From reading the whole discussion, we are inclined to think that the Erumai Nadu mentioned in the ancient classics is clearly the Nilgris including Mysore, and this may be altogether different from the Mahismati of the ancient Sanscrit writers and later on, when the latter city became insignificant and the small Village of Mysore grew into prominence, the identity of Mysore and Mahismati would have been thought of. And it has to benoted that according to Tamil Grammar, loose morals are characteristic of people dwelling in hill tracts (Kurinji Tinai) and this would have been true of both Erumai Nadu, and Mahismati. The number contains also the report of the Proceedings of the second Council Meeting of the Mythic Society.

The Tamilian Antiquary No. 9.—This number just issued contains the following articles.

1. Dravidian Kingdoms and List of Pandiyan Coins.
2. Music in Ancient India.
3. The Origin of the Cranganur (Kodungolur) Temple.
4. The Age of Pattupattu.
5. Heroic Mothers of Ancient Tamilagam.

The articles are all interesting and the number should be in the hands of every Tamil student. It is priced 12 as. and could be had by applying to this office.

REVIEWS OF BOOKS.

A Primer of Hinduism, by J. N. Farquar, M.A.—We have to thank the author for a copy of the second edition of his interesting work. The work has been thoroughly revised and much enlarged, the passages about Saiva Siddhanta and its Āchāryas is much fuller than in the original edition, and an illustrative reading from the Devara Hymn is also extracted from Mr. J. M. Nallasvāmi Piḷḷai's *St. Appar.* The opinions and criticisms advanced are of the usual missionary stamp, and the author thinks Hinduism is crumbling to pieces and he fondly hopes for the day when Christianity will take its place. We would not deprive the Reverend gentlemen of his hope, but there are several belonging to his own order who regret to see that Christianity is not making the progress they wish for among the educated classes. What he calls the 'crumbling' is no crumbling at all, but a readjustment and rebuilding. In every religion, there are certain elements which the improving conscience of the people revolts against. We wonder how many among the intelligent still believe in the doctrine of eternal damnation and Hell-fire. We remember hearing a gentleman of the S. P. G. Mission inveighing against it in the most forcible and feeling terms. Hinduism does not rest on a blind faith in the karma khanda of the Vedas and this was being given up even at such an early date as the time of some of the Upanishads. It has been progressing all along and it possesses vital elements which will satisfy the spiritual cravings of man in every order of life and which no other Religion among the world Religions does possess. However the book before us is of considerable interest and will be of help to people who wish to possess a bird's eye view of Hinduism.

The Universal Religious Text Book.—Part I, Translated into Tamil by Brahmasri P. Narayana Iyer Avargal B. A., B. L. Madura.

The Hindu pnblic must feel extremely grateful to the author for his great devotion and disinterested work in the cause of Hinduism. He typifies in his person one of our old rishis who retire from the world āt the proper time, but unlike them, he is actively engaged in doing good work to the public, holding truly to the text,

யான் பெற்ற இன்பம் இவ்வையக மெல்லாம் பெறுக.

"Let me share my joy with the whole world" (Tirumantra).

The book before us presents to us the Theosophic view as regards what an universal religion ought to be; but it cannot serve as a text book to people of all Religions and cannot be recognized by all. Just to take one example. Though many people believe in God's *avataru*, a large section among the Hindus, The Mahomedans as a whole, and an influential section among the Christians do not believe in it. They take the doctrine as altogether blasphemous. We have already expressed our views regarding God's immanence in the world in our notes in the last number of this journal. The book will be however of considerable help to a large class of people and there are truths in it which must be accepted by all.

Kānchipurānam of Sivajñāna Swamigal and Kachchiappa Swamigal edited by Kanchi Nagalinga Mudaliar. Price Rs. 2-8-0.

In our college days, when we approached the late Pandit Theagaraja Chettiar Avargal, Pupil of the famous Maha Vidhvan Minātchisundaram Pillai Avargal, he proposed to teach us the above noted book, for the best reason, that by studying it, one can become a proficient in grammar and the art of poesy, Religion and Philosophy. And a perusal of the book will amply justify this estimate of the great scholar. And every one knows there was no greater genius in the last century than Sivajnana Yogigal. He mastered both Tamil and Sanskrit and wrote masterly treatises and commentaries on Grammar, Logic, Religion and Philosophy. Any one who reads through the various commentaries on Sivajñāna Siddhiar cannot

but be struck with the keen insight and logical precision of our author, over all other commentators. All his vast learning is brought together and focussed in this one book of his. And even his similes and metaphors bristle with sound philosophy, not to say that they are not the hackneyed ones which are often met with in books of this kind. To instance, in his *avaiadakkam* (author's apology) he has this stanza.

மாயைகாரியவுருக்களுமெம்பிரான்வடிவ
மாயவேல் அவையருள்மயமாகுமற்றதுபோல்
பேயனேன் பிதற்றுரையு மேகம்பர்தம் பெருமை
தூயகாதை யுள்ளுறுதலால் துகளறத்தோன்றும்.

"When forms made out of matter become God's Forms, they become Forms of Grace (Arul Forms). So too, even the blabberings of myself, the poor devil, as they are interwoven in the great and immaculate story of Sri Ekambaranatha, will appear as free from impurity."

Take again his verse in *Nāttupadalam*

விலகிவீழருவித்தாரை வேறுவேறாகவோடிக்
குலநதிப் பாலிவைப்பின் ஏகமாய்க் கூடுந்தோற்றம்
அலகில்பல்வழியு முதூரணிமை யினொன்றுமாறும்
பலபலமதமு மீற்றினொருவழிப்படலும் போலும்.

"The sight of various falling streams all uniting in the ancient Pālār, recalls to us various roads meeting near a great city, and various religions reaching in the end the same goal."

This rare book has been edited and published by Mr. Nāgalinga Mudaliar Avargal, and the mere enumeration of its contents will show its value to the reading public, a Preface, which in itself is a philosophic discourse, on Tamil and Tamil philosophy, Introduction, dealing with Meikanda Santhāna Chirappu, Santāna Vilakkam and Santāna kālam, and Sivajñāna Yogigal's Charitram, and all the Devārams and Sacred Hymns bearing on Kānchi, and the Text of the Purāṇa. A glossary of difficult words would have considerably enhanced the value of the work and, the editor proposes to issue it separately with other helps. We failed to note the importance to the antiquarian and historian, as Kānchi was the seat of so

many dynasties and Religions, and a careful reading of this Purāna will certainly throw considerable light on the historic and ancient remains in and about Conjivaram.

Jñānakānti is an original Tamil novel from the pen of Mr. C. M. Rāju Cheṭṭiyār M.B.P.I. The author says that 'it is a novel with a purpose.....to expose certain obnoxious practices that are creeping into Hindu Society at large and that, if not checked, would eat into the very vitals of that society': We congratulate the author for the excellent way in which he has written the book to achieve his 'purpose'. The style is no doubt somewhat loose, full of common dialect and many corrupt words newly coined and current among the Tamil speaking public. True the novel cannot but choose such a style to serve the purpose. The book is a good record for the philologist to know the condition of our Tamil language currupted by the so called civilization which India got through contact with the West. One such specimen is enough and we hope that every novelist in future would try to preserve the purity of Tamil style and language except of course introducing such unavoidable new words (borrowings) from foreign languages as are very essential for the progress of our language. Every living language will and must accept the borrowings due to the contact with foreign countries, through travels, commerce and literary exchanges. That is the history of every progressive living language. Dead languages can never borrow words from other languages, but it is indeed futile to revive such languages, we can but preserve them from further decay.

Regarding the characterisation it is well nigh complete and the portrait of the ideal Tamil woman leaves nothing to be desired.

The sufferings and repentance of the prodigal and the sad plight to which he is reduced being misled by the surface glamour of the Western habits and custom are effectively told. The book is indeed a story of every man-of-means of the Madras Presidency except that instances are few where the

victim extricates himself from the vice into which he has once fallen. We hope that every one who reads this book will be the better for it and hence we commend this original social and didactic novel to the young and old of both sexes.

The Race of Life and the Progress of Humanity.

INDIA'S TRUMPET CALL TO THE NATION OF THE WORLD.

[*After St. Thayumanavar*].

The eternal lesson which the Deepaveli Festival is intended to teach is. "Spiritual greater than material force".

I. THE GOAL OF LIFE.

Monkey-like, the Mind it roams ov'r banks and belts of forest-land
By the stream of Life densegrown with Sense-perceptions lo!
What availeth us to ceaseless run aft'r the restl'ss Mind?
Rather it's time and season ripe to reach, for us, the Race of Ind,
The state of Love-Divine, the One, the Many, the Life of all life,
Which in Grace transcending plays by self-effulgent Light
Come Ye All! Nations of the World! and join us in the race
For reaching First the Goal of Divine Grace!

II. UNITY—THE SHARE OF ALL.

The crow, so low! It calls all its kith and kin to eat
And share what food it has, you daily see!
The Life of Bliss Supreme, Indivisible, One Unity Itself,
In all-embracing flood increasing flows, you see!
Perfect in Form, Infinite, Homogenous, Harmonising All!
Ah look at it! And know it for Thy Self!
Come ye All! Nations of the World! this Bread of Life to eat with us
Afore this body of ours at the touch of the Heavenly Reaper falls Aho!

Om Tat Sat.

ANANDA MISSION LALITĀLAYA,
6th November 1912.

C.V. SWAMINATHAIYAR.